

B
371.921
L84
B96

HISTORY
OF THE
LONDON ASYLUM,
AND
SERMON
By ROBERT HAWKER, D.D.
—
1805.

COLUMBIA INSTITUTION

—FOR THE—

DEAF AND DUMB

THE CHARLES BAKER COLLECTION

NUMBER B 371.921
L84

THE
HISTORY
OF THE
ASYLUM
FOR THE
DEAF AND DUMB.

TO WHICH IS ADDED,
A
SERMON,
Preached at the Anniversary of the Charity,
IN THE
PARISH CHURCH OF ST. GILES, CRIPPLEGATE,
ON MAY 19, 1805.

BY
ROBERT HAWKER, D. D.
VICAR OF CHARLES, PLYMOUTH.

LONDON :
PRINTED BY C. WHITTINGHAM,
Dean Street ;
AND PUBLISHED BY WILLIAMS AND SMITH, STATIONERS' COURT,
LUDGATE STREET,
For the Sole Benefit of the Institution.

TO
THE PRESIDENT, VICE PRESIDENTS,
TREASURER,
AND COMMITTEE,

FOR THE
GOVERNMENT OF THE ASYLUM,

FORMED FOR THE
SUPPORT AND EDUCATION
OF THE
Deaf and Dumb Children of the Poor ;

THIS SHORT
MEMOIR OF THE CHARITY,

TOGETHER WITH
THE SERMON
PREACHED ON ITS BEHALF,

ARE VERY HUMBLY INSCRIBED BY

THE AUTHOR.

JUNE 1805.

THE
PROPER FORM
OF A
DONATION TO THIS INSTITUTION,
BY WILL.

Item—I, *A. B.* do hereby give and bequeath the sum of _____ unto the Treasurer, for the time being, of a Charity called or known by the name of “The Asylum for the Support and Education of the Deaf and Dumb Children of the Poor,” established in London, 1792; the same to be paid within _____ months next after my decease, in trust, to be applied to the use and purposes of that Institution.

THE
HISTORY
OF THE
ASYLUM

FORMED FOR THE SUPPORT AND EDUCATION

OF THE
Deaf and Dumb Children
OF THE POOR:

IN THE
GRANGE-ROAD, BERMONDSEY, LONDON.

WITH THE
Relation of some few of the most striking Cases, which have occurred
in Proof of the great Utility of the Charity,

During the first Thirteen Years of its Institution;

FROM 1792 TO THE PRESENT PERIOD.

THE
HISTORY OF THE ASYLUM
FOR THE
DEAF AND DUMB,
&c.

THE Charities of this kingdom, are the most splendid monuments of its national grandeur. They have confessedly advanced the British Empire, even in the eyes of foreigners themselves, to the highest rank in the scale of nations. For, amidst all that partiality which the several states of Europe naturally feel to their own country, and which inclines them to suppose that England is not singular, nor unequalled, in many things which tend to aggrandize and constitute a great people: yet, whatever competition may exist in other points respecting greatness, the universal suffrage of the world hath decidedly marked this country, as standing pre-eminent and unrivalled in the work of mercy.

It will be readily, and cheerfully confessed, that charity is not local. The finer feelings of humanity, are not limited to soil, or climate. They are as the dew of heaven: their be-

neficial influence, descends on all. But like the dew, which falls more or less abundantly in different places; while the droppings of charity, in other nations of the earth have been few and partial; in this land they have come down in every direction, and in the most copious showers.

We behold, with much pleasure, hospitals, and asylums for the poor, in various parts of the Continent. We rejoice in the contemplation, that plans of mercy are adopted abroad, for the relief of many of the general circumstances of distress. But, while we view our neighbours holding forth the hand to aid some of the more clamorous and importunate instances of human calamity; we feel, a laudable pride, in the distinguishing feature of our highly favored island, in that her benevolence reacheth to every individual case of woe. Great Britain folds within her affectionate arms, the miserable of all descriptions. Nay, to such a width of generosity hath her pity extended, that, not content with hastening to the cry of sorrow, from what quarter soever the voice may come, societies have of late been formed, in many of the larger towns of the kingdom, for the express purpose of exploring haunts of wretchedness, where modest poverty hath been found to retire, with a view to hide her anguish from the unfeeling world, and to pine away in secret grief.

And indeed, so numerous and diversified are the various establishments now become, which the liberality of Britain has formed for the distressed of every degree and character; that the English language, hath hardly been found competent, to furnish names sufficiently descriptive and appropriate; to express the peculiar object of every institution.

Among the many magnificent buildings, opened for the reception of "the poor, and the maimed, the halt, and the blind," which rise to the eye of the traveller, in the various parts of this kingdom, and call forth his admiration and praise; the *Asylum* for the *Deaf* and *Dumb* puts in her claim, for a portion in the public favor. And, although no voice is heard from the walls of her mansion, her inhabitants being denied the privilege of pleading their own cause, by an appointment too wise to be mistaken, and too gracious not to be ultimately fraught with good; yet perhaps, in the very inability of sending forth the cry for help, is conveyed the most persuasive eloquence.

It would be invidious, as it is unnecessary, to make comparative statements, of the claims of the *Deaf* and *Dumb*, with other institutions of a benevolent tendency. But, it surely may be said without offence, that, while possessing in common with the other chari-

ties of our country, the general design of relieving misery ; the Asylum for the Deaf and Dumb hath objects in view of an infinitely higher nature, than the merely softening, or removing, *temporary* distress.

It is not instituted, merely to answer the wants of momentary affliction, however pressing. It is not for the purpose of giving bread to the hungry, or garments to the naked ; or, (as scripture beautifully expresses it,) *that thou bring the poor, which are cast out, to thine own house**. These are all, without doubt, delightful instances of the most disinterested charity. But noble as they are, still they fall far short of the glorious design, which the institution for the Deaf and Dumb proposeth to her endeavors. She riseth to more aspiring hopes, and brighter prospects. She hath in contemplation nobler plans of mercy.

Her aims are directed to bring forward, into the various departments of active ~~and~~ useful life, a class of beings, hitherto thrown into the back ground of society, and left to wander in a state of solitary dejection ; at once useless in themselves, burthensome to their friends, and, not unfrequently, mischievous to others.

Her exertions are called forth, to illumine the grossest darkness of the human mind,

* Isaiah lviii. 7.

where a mist of the most gloomy nature, hath covered the whole region, and induced an obscurity little short of the shadow of death itself.

In the accomplishment of this godlike purpose, it is not enough to say, that her endeavors are directed to give energy to those faculties, which, but for her fostering care, would for ever have lain in a state of torpid insensibility : but it might almost be said, that, acting as the instrument of God, she creates those faculties anew, by calling them into existence. For, it is by her efforts alone, under God, that they are brought forth into action : and that the objects of her charity are enabled to emerge, from the most calamitous and forlorn situation, into all the pleasurable enjoyments of intelligent, rational, and social life. And under the auspices of approving heaven, she hath already seen her labors crowned with abundant success. *The deaf now hear the words of the book : and the eyes of the blind see out of obscurity**.

Neither is this all. The Asylum for the Deaf and Dumb, doth not stop here. She looks into futurity. She connects, in her scheme of happiness, the interests of both worlds. Her views are, to blend everlasting concerns with present pursuits. And like that sweet bird of the air, which, while nourishing her young with every thing suited to their

* Isaiah xxix. 18.

preservation, mounts aloft over her nest, and tries, by every endearing art of persuasion to prompt her new fledged offspring to the skies: so in the institution, which takes the Deaf and Dumb children of the poor under her wing, in the same moment of manifesting all imaginable care for their present comfort, she strives to allure their newly awakened minds, to an attention to those things which make for their everlasting peace.

With this animating hope in view, her labors are engaged, to bring her household into an early acquaintance with divine truths. She causeth them to be taught the words of eternal life. They are instructed in that wisdom, which maketh wise unto salvation. And by thus seasoning their minds with just and becoming notions of religion, while engaged in the necessary concerns of the present world, they might have the true and proper enjoyment of the life that now is, and the hope of that which is to come,

Objects of this kind, which are among the first and leading designs of this charity, rise to such a magnitude of importance, as must necessarily leave at infinite distance every other plan of benevolence, how praise-worthy soever in itself, whose usefulness is bounded within the short limits of the present state.

Let the reader's imagination figure to himself, a single character of these poor children, destitute of the sense of hearing, and the power

of speech, whom the Asylum takes into her bosom. Let him contemplate the many sorrows connected with his afflicting circumstances; and mark well the sad expected consequences of a situation so deplorable.

He is brought into the same rank of existence as the most intelligent. He possesseth, in common with other men, all the possibilities of happiness, excepting such as would arise from the exercise of those faculties, in which his nature is deficient. He is justly entitled to all the privileges of a human being. But, from this afflicting dispensation, all the props of enjoyment to him are at once thrown down. He stands exposed to every possible evil. Unconscious of the approach of danger, and unable, when under its pressure, to send forth the cry of distress for deliverance from it.

While he remains in this melancholy situation, he is a stranger to all those pleasing sensations, which arise out of the exercise of the faculties of hearing and speaking. For him there is no harmony of music; no sound of words; no conversation of friends; no intercourse of society! And what infinitely exceeds all in point of wretchedness, no voice of religion can he hear, to soothe his mind with the hopes of happiness in another state, under the sorrows of the present.

It may be said of a character of this description, with a little variation only, as the poet

hath feigned, in his beautiful imagery, of the solitary individual, on the desolate island.

He is out of humanity's reach,
While walking his journey alone ;
Hears not, the sweet music of speech,
And would start at the sound of his own.

The call of the church-going bell,
His organ of sound never heard ;
He ne'er sigh'd at the toll of a knell,
Or smil'd when a sabbath appear'd.*

When the reader hath taken a distinct survey of a case so piteous, let him look at the same object once more, when, having passed through the House of Mercy, which the Asylum hath proved to him, he comes forth into the world a new being, to take his proper station in it, and to perform all the relative, and endearing charities of life.

Behold him now in the enjoyment of his faculties, with his apprehensions sufficiently awakened, to take interest in all that concerns him. He is no longer the sullen, solitary, mopish, individual ; the pity of his friends, and the dread of his neighbours ; but social, lively, and industrious. The senses, which had been long shut up in a total uselessness, now animated, and brought forth into action, are sweetened by intercourse, and find a relish in the exercise of their offices ; like the harsh acidu-

* Cowper's verses, supposed to have been written by Alexander Selkirk, in the desolate island of Juan Fernandès.

lated spring of some subterraneous cavern, it brought forth to the air, and the influences of the heavens, becomes dulcified, and loseth its asperity. And above all, the charms of religion, that grand soother of life, give a finishing mercy to the whole, and diffuses through the mind, *a joy that is unspeakable, and full of glory.*

The consciousness of so much good, and so much happiness, imparted to a fellow creature; and that happiness multiplied, as it now is, in the numbers which have partaken of the benefits of the Asylum; decidedly speak its great importance. It is, (if the expression be ever allowable,) the blessing of heaven, upon the labours of the earth; and God himself, looking on, to countenance and approve.

Surely then an institution of such beneficent consequences, ought not to be hid in a corner. Like the sun, its effects should be known and felt, in every village of the kingdom. And especially, when it be considered, that the malady of deafness and dumbness, is much more general, than is supposed.

When this society was first formed, it was apprehended, that the cases were but few, of so peculiar an affliction. But experience soon manifested, that this idea was formed too hastily. From the numerous applications to the Asylum for admission, during the *thirteen* years it hath been established; as well as

from the numbers ascertained to be at present, in the kingdom, in this deplorable case ; there is sufficient authority to warrant the conjecture, that many thousands, within the British dominions, have lived and died in these distressing circumstances, lost to themselves, to their friends, and to the world, which might by the means now adopted, have been made a blessing to the community.

And, although it can be no reproach, that an institution so much owned, and blessed of God, was not instituted before, which as soon as formed, received the warmest approbation and support ; yet it should be added, that it would be a subject of the deepest regret, and even disgrace, if, when it is so well known, and brings with it such incontestible evidences of its sovereignty in remedy, a single object that applies for admission should be turned back, from the inability of the funds of the Asylum, to support them.

And how will the reader be astonished, when he is told, that at every admission of the children of the poor into the Asylum, there can be only about *one* in *ten* taken in ! Were he present, to behold the distress of the parents and friends among the unsuccessful candidates, his mind would be most sensibly overpowered in the view of the affecting scene. For there is no philosophy, which deserves the name, that can make a man cold, and unfeeling.

to such circumstances. No arguments of abstract reasoning can raise the affections above them !

The Asylum for the Deaf, and Dumb, commenced, as most of the great charities of the kingdom have done, from very inconsiderable means, and the slenderest beginnings.

It was some time, in the summer of the year 1792, when *a Lady*, in the neighborhood of London, suggested to *the Rev. John Townsend*, (the present Secretary of the Charity) the propriety of such an institution. Her own son, who had been born in the affecting circumstances, of being both deaf and dumb, had happily recovered, through a suitable course of instruction, the exercise of his apprehension; and her hopes were very sanguine, that similar good effects might follow, in similar instances.

Mr. Townsend, with a promptness, which doth honour to his feelings, consulted with *Mr. Henry Thornton*, who immediately pledged his assistance. *Mr. Townsend* then drew up and published, both in the news-papers and in the form of a hand-bill, the annexed address*. One of these hand-bills was pre-

* DEAF AND DUMB CHILDREN.

TO THE PUBLIC.

It is generally allowed, that no country can boast a greater multitude, or more beneficial institutions than our own. True as this may be, we have not yet exhausted our benevolence;

sented by Mr. *Townsend* to his friend the late Rev. *Henry Cox Mason*, who entered most heartily into the design, and many a long summer's day did these mutual friends advocate the cause of the deaf and dumb among their own acquaintance, and the friends of humanity in general. One of these early friends to the institution (Mr. *Mason*) is indeed no more, but his memory will ever be dear to the deaf and dumb, and to the supporters of the Asylum, for his unwearied and successful labors in their service,

there still remains ample scope for our liberality, and that by a medium which has never been attempted before.

Children who are deaf and dumb, are more numerous than most persons imagine, and are not only miserable in themselves, and a great affliction and burden to their parents, but are also in most cases totally lost to society. If all the circumstances attendant upon these afflicted objects are fully appreciated, it must surely be acknowledged, that their claim to our pity and benevolence is not only stronger, but that it ought to precede all others.

That there hath hitherto been no institution for the education of children of this description, whose parents are in indigent circumstances, has not been owing to, neither a want of humanity or generosity in our country ; but rather, because the necessity of it had not been made obvious. The writer of this address has taken some pains to satisfy himself of this, and being convinced that the objects are numerous, has ventured to propose a subscription for the purpose of providing an asylum for them.

That they are capable of receiving knowledge is already demonstrated by matter of fact. There are two or three academies in this country for teaching the deaf and dumb, and some of those who have been educated there have made

In the month of August, all who had given in their names were summoned to a general meeting, the constitution was framed and a committee appointed, who unanimously chose Mr. *Mason* secretary.

Six children, were admitted the same year. Since that period, they have been gradually increasing to about *forty-eight*; which are as many as the present building can well contain. But, the disproportion, between the number which can be accommodated, and the number which apply for admission, renders

no contemptible progress in learning; but the expence (*above fourscore pounds a year*) preclude the poor from all opportunity of benefiting by them.

Some respectable gentlemen have already given in their names as patrons of this design, and all possible exertions are now making to bring the business into a state of forwardness. The friends of this undertaking hope that this plain and undorned statement of their intention to relieve, and administer to the comfort and happiness of some of their most afflicted fellow creatures, will be favourably received by the public at large, and who, by speedily and liberally assisting to bring the design to maturity, will raise another lasting monument to the munificence of the English nation. Subscriptions for this institution are received at the following bankers; *Down, Thornton*, and *Free*, Bartholomew-laue; *Fuller, Son*, and *Chateris*, Lombard-street; *Welsh, Rogers*, and *Olding*, Cornhill.

N. B. Those persons who have children answering the above description may send letters of application to the Reverend *John Townsend*, Jamaica-row, Rotherhithe-road. These letters should contain the following particulars: their age, and sex, the circumstances of their parents, and the place of their abode.

more extensive premises indispensable. And it is with peculiar pleasure, that the writer of this short memoir of the Asylum adds; that a spot of ground hath been taken with this view; and the only thing which retards the building from being carried into execution, is the want of money*. A want which, it is hoped, a liberal public will very shortly supply.

The method adopted in the admission of

* The account of this plan, cannot be better conveyed, than in the words of the Committee. "It was resolved, at a general meeting of the subscribers, that a plot of ground, situated on the north side of the Kent road, St. George's, Southwark, should be taken, for a term of 999 years; and that a new Asylum, should be erected thereon. The former part of this resolution, has been carried into effect; and the Committee trust, that the liberality of the public, will shortly enable them to accomplish the latter. They have covenanted to lay out 4000*l.* on the ground; the whole of which sum, it is proposed, to raise by extra subscriptions: the present funds being inadequate, to more than the general purposes of the institution, and will require to be considerably increased, as these are extended."

Subscriptions towards the new Asylum are received by the Treasurer, *Henry Thornton*, Esq. Bartholomew-lane; the Gentlemen of the Committee; the Rev. *John Townsend*, Jamaica-row, Bermondsey, or 128, Lower Thames-street; Mr. *Clemson*, Deputy Secretary, Heartley-place, Kent road; and at all the banking houses named in the twelfth page of the Society's larger plan.—Those who leave donations at the bankers are particularly desired to mention they are for the *new building*.

N. B. It was resolved at the general meeting, that all subscriptions of ten guineas and upwards, towards the new building, should entitle the person subscribing to be a governor for life.

children, is as general as the circumstances of the charity will afford. As both the sexes are equally exposed to the affliction, both are equally admissible. The total number which have been received into the institution, to the present time, during a period of thirteen years, amounts to *one hundred and six*: of which *eighty* have been boys, and *twenty-six* girls. Of this number, only *six* have been found so totally destitute of intellect, as to be beyond the reach of the exertions of this charity.

The plan made use of for their education, varies only according to what is discovered in their particular ability of apprehension. One general feature is uniformly marked for all. They are taught to read, write, speak, and understand a language, whereby they can communicate their thoughts, receive information, and derive amusement, from the several sources opened to them. They learn arithmetic, as far as is necessary to the management of common accompts.

Their board, lodging, washing, &c. are provided for them, during the time which is necessary for their continuance in the Asylum (which is generally about five years): their friends are only required, to find decent clothing.

The Asylum hath judged it proper to provide masters, to instruct the boys in the useful branches of trade: such as taylors, shoemakers,

&c. and the girls are instructed in household work, and needle work. And it is a recompence of the most gratifying nature, in the breast of the several contributors to this charity, to reflect, that numbers of both classes have left the Asylum to enter into the important relations of life, and some are now providing for themselves, and families, by their honorable industry. The men, are in the various departments of taylor, engravers, compositors, shoemakers, &c. and the women, as mantua makers, laundresses, housemaids, &c.

In addition to these *general* relations of the utility of the Asylum, it will not be thought tedious, if there be subjoined one or two of the most striking and *particular* cases, in confirmation of our assertions.

One of the first taken into the Asylum, hath arrived to such a proficiency of apprehension, that he acts as an usher to the master, in helping forward the instruction of others. And another, who is now married, and settled in the world, as a painter and glazier, hath manifested an apprehension not only to his own concerns, but to the concerns of his friends*. Another

* It forms an anecdote peculiarly interesting, and which ought to be known to all the friends of the Asylum, that this young man having seen an advertisement which related to the sale of household goods, &c. hastened to his wife's brother, who was an auctioneer, with the information, and communicated to him, by words sufficient to be understood, the event in which he considered him to be more immediately interested.

of the first school is an assistant in the manufactory, being acquainted with all the professions of shoemaking, tayloring, and staymaking : and in addition to these instances it will not be less pleasing to the pious to be told, that some whom it hath pleased God in his providence to remove from the cares and concerns of the world altogether, have died giving the strongest assurance of their faith and christian expectation*.

* The Committee thought the case of *Mary Scott* to be so very striking a proof in point, that they published this year, at the bottom of the lines which were to be recited by some of the children at their anniversary dinner, the following account.—*Mary Scott*, late of Ashford, in Kent, was admitted into this Asylum in July, 1796, and went out in June, 1801 : In the course of last year she fell into a consumptive complaint, which terminated fatally a few months since. During the last stage of this illness, when weak and confined to her bed, her father sitting beside her, and holding a book in his hand, she wrote on a slate these words—“ *I shall soon die.*” Then taking the book, she pointed out some verses, repeating the word *good* three several times : clearly intimating her approbation of them, as expressive of pleasing emotions founded on Christian expectation in a future state.—The following account of another child is copied from the public prints. On Wednesday se’nnight died, at Miss *Jury’s*, in Maidstone, *Ann Hollis*, nearly twelve years of age. This little girl had from her infancy been deaf and dumb. Her friends are in necessitous circumstances ; but Miss J., in compassion to her afflicted state, about four years ago took her into her own house, and has ever since treated her with the kindness of a parent. By her indefatigable exertions, assisted by many benevolent and respectable friends, the child was taken into the Asylum for deaf and dumb, rather more than a year and a half ago. Had she lived, she would doubtless have done great credit to her

After relating, in this brief and cursory way, the outlines of a charity so truly interesting and important to the public at large, as well as to the individuals more immediately concerned; it forms a very painful conclusion to the subject to be obliged to add, that the subscriptions and benefactions (most liberal as they

instructors. She had already learned to articulate several words with sufficient distinctness to be understood, though totally incapable of hearing. She could write a decent hand, spell many words accurately, and appeared sensible of their import. She returned to Miss *Jury's* about Christmas last, apparently in a decline, and became gradually worse till the time of her dissolution. We mention these circumstances, because they may be interesting to those generous individuals who exerted themselves in her behalf; and because we conceive that her improvement at the Asylum is a striking instance of the utility of that institution.

Of the religious improvement of others, some judgment may be formed from the following conversation :

One of them being asked by the late Mr. *Fuller* of Lombard-street, "What book is that?" (pointing to a bible) he received for

Answer. "I call that book the holy bible."

Question. "Why do you call that book the holy bible?"

Answer. "Because it was written by divine inspiration."

The Rev. Mr. *Owen*, when he preached the anniversary sermon, at St. Helen's, in 1804, among others received the following answers from one of the senior boys :

Question. "Why do you call God 'our father'?"

Answer. "Because he made us, preserves us, and gives us all good things."

Question. "Who is in heaven?"

Answer. "In heaven there is Jesus Christ, holy angels, and the souls of good men."

Question. "Why are you deaf and dumb, and other people not?"

Answer. "Because it pleases God."

have been in many instances,) fall so very far short of the monies needed for carrying on the purposes of the Asylum with vigilance equal to their importance, that numbers must be refused at every time of admission. Six or seven are the utmost, upon an average, which can gain admittance, on the present contracted plan of income and building. Whereas not fewer than *fifty*, as appears by the number of applications already sent in, ought to be received.

And what is a serious consideration respecting the unsuccessful candidates, and deserves to be particularly attended to by every one who really feels concerned for those distressing circumstances of our common nature, all the time that is suffered to elapse between the age of *nine* years and their admission, is not only so much loss of valuable time for their improvement, but it is a loss that can never be wholly recovered. For experience hath shewn, that from that age, if the faculties be not then drawn forth into exercise, they sink more and more into an irremediable torpor, until they become callous to all apprehension of feeling.

To erect a new and more capacious Asylum; to open the door to every one for whom application is made, with any prospect of success; and to prevent, if possible, a single individual from being precluded the advantages

of such an insitution, seems to be but the common wish which must arise in the mind of all.

Shall it be said that the expences are great, when an object of such magnitude is in view ? There can be no comparative statement between those things. If the application of money can favour the design of bringing forward into use the energies of the mind, for the purposes of social, moral, and more especially religious life, it were the most ill-timed parsimony to be sparing here. A very little arithmetic will be sufficient, to count up all the good which is done by the saving of money. But the injury is incalculable when, by withholding the hand in such a cause as the Asylum for the Deaf and Dumb, the faculties of those children's minds are lost for ever.

The Memoir of this Charity which is here presented to the public, cannot better close than in following up the same sentiment as the Committee sent forth in their last publication; namely, the hope which they indulge of very shortly obtaining, from a generous community, every necessary aid to accomplish their undertaking. And the author of it only adds his very humble wishes, that a full-heaped measure of thanks, which are so justly due to the patrons at large, may be the grateful recompence, both from the objects of their charity, and the public, who are so highly

benefited by their kindness: and that an enjoyment of yet an infinitely higher nature than either may dilate the heart to the last pulse of sensation, in the consciousness that *the blessing of him that was ready to perish came upon them, when causing the widow's heart to sing for joy.*

The following CHILDREN are now in the ASYLUM,

SOME OF WHOM ARE EMPLOYED IN THE
MANUFACTORY.

DANIEL, son of Peter and Susannah Jacobs, of Broad-stairs, Isle of Thanet, father a poor shoemaker, with eight children, another of which is in the same *affecting situation*.

John, son of John and Elizabeth Cary, father a day labourer, with five children, two of which are in the same *affecting situation*.

John, son of John and Susannah Smith, father a journeyman cooper, with nine children, who pays a part towards his maintenance.

Mary, daughter of John and Mary Cheval, father a gardener, with four children.

Daniel, son of Thomas and Hannah State, father a labourer in the India-house, with six children.

William, son of Edward and Sarah Tan, father has deserted his family, mother in Shoreditch workhouse, with four children.

Joshua, son of Joshua and Margaret Johnson, father a shoemaker, with four children.

Brice, son of Samuel and Hannah Smith, father a shoemaker, with five children.

Edward, son of Thomas and Ann Harper, father a dissenting minister, with five children.

William Harroll, no parents, maintained with four others by the benevolence of friends, two deaf and dumb.

Thomas, son of Thomas and Elizabeth Castle, father a journeyman taylor, with three children.

James, son of John and Mary Griffiths, father a journeyman rope-maker, with three children.

George Wulff, not wholly on the foundation.

Sarah, daughter of John and Sarah Irvine, father a labourer in the India-house, with four children, two of which are deaf and dumb.

- Thomas, son of Thomas and Rachel Collins, father a journeyman jeweller, with five children, two of which are deaf and dumb.
- Zi, son of Jacob and Ann Marrett, father a collar maker, with six children, two of which are deaf and dumb.
- William, son of John and Ann Willisee, father at sea, and mother deserted her family. Another deaf and dumb.
- John, son of John and Ann Hamilton, father a journeyman gardener, with two children.
- John, son of John and Elizabeth Witherall, father a soldier, mother assisted by the parish, with five children.
- Thomas, son of Thomas Dean, father a victualler, with five children,
- William, son of George and Esther Colman, mother a widow, with eleven children, five of whom are deaf and dumb, two admitted into the Asylum.
- Adam, son of Thomas and Elizabeth Randall, father a waterman, with four children.
- William, son of John and Mary Sharp, father a journeyman miller, with nine children.
- William, son of John and Elizabeth Castle, father a journeyman taylor, with three children, two of which are deaf and dumb.
- Robert, son of John and Elizabeth Carey, father a day labourer, with five children, two of which are deaf and dumb.
- William, son of William and Jane White, was taken from Bermondsey workhouse.
- Charles, son of Richard and Maria Forster, father a warehousman in the India-house, with three children.
- Richard, son of Richard and Elizabeth Heaviside, mother a widow, with three children.
- Richard, son of William and Ann Chatband, father a victualler, with seven children.
- Jane, daughter of William and Jane Garrood, father in indigent circumstances : reduced to receive alms of the parish, with four children,
- Thomas, son of Jonathan and Mary Butcher, father a taylor, who pays a part towards his maintenance.
- Richard, son of ——— Symons, who pays a part towards his maintenance,

William, son of ——— Kilner, who pays a part towards his maintenance.

John, son of John and Mary Mudd, father a journeyman carpenter, with four children.

James, son of James and Ann Ockley, father a husbandman, with five children.

Mary, daughter of Robert and Elizabeth Rickets, mother a widow, with five children.

Elizabeth, daughter of ——— and Elizabeth Cooper, mother a widow and char-woman, with five children.

Robert, son of ——— and Elizabeth Bent, mother a widow: this child was under the care of a poor woman, the mother having deserted it.

William Hunter, lately a pupil, is now a writing assistant in the Asylum.

Philip, son of ——— Osborne, father a labourer, with six children, two of which are in the same affecting situation, one admitted into the Asylum.

Frances, daughter of John and Ann White, father a journeyman weaver, and widower, with five children.

Michael, son of Isabella Legate, mother a widow, with four children.

Mary, daughter of Thomas and Alice Cannon, father a labourer, with five children, three of whom are in the same *affecting situation*.

Elizabeth, daughter of James and Maria Culchith, father a journeyman tanner, with four children.

James, son of George and Sarah Baynes, father a victualler, with five children, two of whom are in the same *affecting situation*.

RULES OF THE SOCIETY.

I. THAT it shall consist of a President, Vice Presidents, Treasurer, Life and Annual Governors.

II. That One Guinea per Annum shall constitute a Governor. And persons subscribing more than One Guinea per Annum, are entitled at all elections for Children into the Asylum, to vote equal to the number of Guineas they subscribe.

III. That a Donation of not less than Ten Guineas shall constitute a Governor for Life ; and any person appointed to pay a Legacy of Fifty Pounds, or upwards, shall be entitled to the same Privilege.

IV. That a Donation of Two Hundred Pounds shall not only entitle the Donor to all the Privileges of a Life Governor, but likewise to have one Child always on the Foundation.

V. That a Committee of Twenty-four Gentlemen be annually chosen the *second* Monday in *January* ; *Eighteen* from the old Committee and *Six* from the general body, who, with the Governors for Life, shall meet the *second* Monday in every Month, to conduct the affairs of this Institution.

VI. That *Two* General Meetings shall be held in every year, on the *second* Monday in *January* and in *July*, for the admission of Children, and at the meeting in *January*, the

proceedings of the Committee, and the state of the Charity shall be laid before them.

VII. That the Donations be placed in the Public Funds in the Names of *four* of the Committee.

VIII. That all payments, made on account of this Charity, shall be signed by at least *three* of the Committee, and the Secretary.

IX. That no person shall be Teacher of this Institution, unless he produce substantial proof of his abilities, to the satisfaction of the Committee.

X. That no Child shall be admitted but such as is **DEAF** and **DUMB**, which shall be attested by *two* credible witnesses ; nor can any one deficient in intellect be considered as an object of this Charity.

XI. That none be admitted before **NINE** years of age, nor elected after **FOURTEEN**.

XII. That no Child be admitted into the Asylum unless he or she shall have had the Small-Pox, or have been inoculated. Two respectable Housekeepers must give security to provide such Child with sufficient and proper clothing during his or her continuance in the Asylum ; and in case of sickness, death, or being deficient in intellect, to remove such Child from the Asylum,

XIII. To render this Institution as extensively useful as possible, in case any should apply for education whose parents or friends are not in indigent circumstances, the Committee shall have the power of fixing such a sum as the parents or friends are capable of paying for their board ; one quarter to be paid always in advance.

XIV. That the Election of the Children into the Asylum be by Poll, and that Ladies, Members of Parliament, Medical Gentlemen, and Governors, passing through a Turnpike,

gate to their usual place of residence, be allowed the privilege of voting by proxy ; but no proxies to be received from any person but a Subscriber, who must be deputed by the Signature of the Governor, according to the following Form ;

I hereby appoint *to poll for me*
at the ensuing Election for DEAF and DUMB Children into the
Asylum.

A. B.

CLAPHAM,
 July 180 .

XV. That a Secretary, Deputy-Secretary, and Collector, be chosen by the Committee. The Deputy-Secretary and Collector shall attend all the Meetings of this Society, and transact all such business thereof as the Committee or Secretary shall require ; he shall collect all the Subscriptions in London, and its Environs ; pay them into the hands of the Treasurer, and never keep in his own possession more than Fifty Pounds ; to find two sureties to be approved of by the Committee, who shall be bound with him in a bond for Two Hundred Pounds.

PRESIDENT,

THE

Most Noble GEORGE NUGENT GRENVILLE,
Marquis of Buckingham, K. G.

VICE PRESIDENTS,

The Right Hon. Lord ROLLE.

Sir RICHARD HILL, Bart. M. P.

Sir JOHN WILLIAM ANDERSON, Bart. Alderman, and
M. P.

Sir RICHARD CARR GLYN, Bart. Alderman, and M. P.

Sir THOMAS TURTON, Bart.

HARVEY CHRISTIAN COMBE, Esq. Alderman, and M. P.

WILLIAM WILBERFORCE, Esq. M. P.

WILLIAM LUSHINGTON, Esq.

PAUL LE MESURIER, Esq. Alderman.

CHARLES FLOWER, Esq. Alderman.

THOMAS DORRIEN, Esq.

J. J. ANGERSTEIN, Esq.

THOMAS BODDINGTON, Esq.

GEORGE HARDINGE, Esq.

TREASURER,

HENRY THORNTON, Esq. M. P.

COMMITTEE,

Thomas Burne, Esq. jun.

Mr. John Bumstead

Mr. John Butler

Mr. James Creasy

Mr. William Coxson

Mr. Nathaniel Chater

Mr. Richard Chater

Mr. George Dyson

Philip Finnimore, Esq.

Dr. Edmund Fry

Stephen Hough, Esq.

Mr. Thomas Hawkes

Mr. Samuel Houston

David King, Esq.

Mr. William Knight

Mr. James Norton

Mr. William Nottidge

Mr. John Ord

Mr. William Parnell

Mr. Samuel Pinder

Mr. Edward Rose

The Rev. John Townsend

Mr. Richard Thornton

<i>PHYSICIAN.</i>		<i>APOTHECARY.</i>
Dr. BABINGTON.		Mr. JORDAN.

SECRETARY.

DEPUTY-SECRETARY AND COLLECTOR,
Mr. HENRY CLEMSON, Heartley-Place, Kent-Road.
Mr. JOSEPH WATSON, TEACHER.

Subscriptions received by the following Bankers:

Messrs. Dorriens, Mello, and Co. . .	Finch-lane, Cornhill,
Down, Thornton, and Co. . .	Bartholomew-lane.
Sir James Esdaile and Co. . .	Lombard-street.
Sir Richard Carr Glyn, & Co. . .	Birchin-lane.
Harrison, Pricket, and Co. . .	Mansion-house-street.
Fuller, Chatteris, and Co. . .	Lombard-street.
Ransom, Morland, and Co. . .	Pall-mall.
Welch, Rogers, and Co. . .	Cornhill.
Wilkinson, Polhill, Bloxam, and Co. . .	Southwark-bank.
Weston, Pinhorn, and Co. . .	Borough-bank.
Hammersleys, Montolieu, and Co. . .	Pall-mall.

Also by the Gentlemen of the Committee.

* * Those Persons who pay their Subscriptions into any of the
above Bankers are requested to leave their Address.

Stewards for the Anniversary, 1805.

Robert Atkinson, Esq.		John Jackson, Esq.
John Butler, Esq.		Mr. Richard Knight.
Henry Bevington, Esq.		John Littlewood, Esq.
Nathaniel Chater, Esq.		Nathaniel Nicholls, Esq.
John Child, Esq.		R. Scrafton Sharp, Esq.
John Crouch, Esq.		William Wynch, Esq.
Abraham Driver, Esq. jun.		Benjamin Walsh, Esq.
John Hill, Esq.		

WITNESSES FOR GOD.

BEING THE SUBSTANCE OF A

SERMON

PREACHED IN

The Parish Church of St. GILES, CRIPPLEGATE,

ON SUNDAY AFTERNOON,

MAY 19, 1805,

AT THE ANNIVERSARY OF THE CHARITY

FOR THE

DEAF AND DUMB.

BY

ROBERT HAWKER, D. D.

VICAR OF CHARLES, PLYMOUTH.

SERMON.

ISAIAH xliii. 8—10.

Bring forth the blind people that have eyes, and the deaf that have ears.—Ye are my witnesses, saith the Lord, and my servant whom I have chosen.

THAT was a prominent feature of character which the Holy Ghost was pleased to draw of the Redeemer by the prophet's pencil so many ages before his incarnation, when, pointing to his person, he described him in those striking colours ; *Behold, your God shall come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing*.*

And when we compare the portrait with the original, and behold the Son of God going about the streets of Jerusalem, healing all manner of sickness, and all manner of disease among the people, it must have been the most obstinate prejudice not to have allowed the evident correspondence !

* Isaiah xxxv. 4, 5, 6.

For how should any but He who made man's mouth, give the faculty of speech to the dumb? Who less than God, which made the eye, could cause vision in one born blind?

Had you or I been present at any of the miracles of Jesus; had we seen Lazarus* come forth from the grave at his voice; or the paralytic† leap from his couch, and go forth with it at Jesus's command, which but the moment before he lay upon, unable to move; surely, such views of omnipotency would have carried conviction with them to the breast not shut up in the most determined unbelief, that this was He to whom the prophet pointed, and that God himself, in the person of his Son, was come to save us.

But we stop at the surface of the subject, if we look no further than to the miracles which Jesus wrought on the *bodies* of men, as so many attestations of his godhead. It was on the *souls* of his people he demonstrated the sovereignty of his power. And therefore, here it is that we should principally direct our attention, by way of ascertaining the greatness of his character, or the object of his mission. And when we behold him opening the blind eye of the mind, causing the deaf in spirit to hear, raising the dead in trespasses and sins, and making the dumb in heart to sing; these acts of grace became the distinguishing evidences concern-

* John xi. 43, 44.

† Mark ii. 10, 11, 12.

ing Jesus, and proved, most decidedly, the testimony of scripture on this point, as he himself in the Jewish synagogue declared, when he appealed to them in confirmation of his authority. *The Spirit of the Lord* (said Jesus) *is upon me, because he hath anointed me to preach the gospel to the poor : he hath sent me to heal the broken hearted ; to preach deliverance to the captives, and recovering of sight to the blind ; to set at liberty them that are bruised ; to preach the acceptable year of the Lord**.

If I mistake not, the circumstances of these children, whose cause I am called upon this day to plead before you, considered both in a natural and in a spiritual sense, carry with them testimonies to the same amount.

In every successful instance where the Lord hath blessed your exertions, to the awakening those faculties of the body which before lay in an unconscious state, doth not the Lord speak loud, and in a language similar to that in my text : *Bring forth the blind people that have eyes, and the deaf that have ears : ye are my witnesses, saith the Lord ?*

And in the still higher objects of spiritual and intellectual apprehension, if that God, who first commanded the light to shine out of darkness, hath shined in their hearts, to give them the light of the knowledge of God, in the face

* Luke iv. 18, 19. with Isaiah lxi. 1.

of Jesus Christ, would not this be the most unanswerable and decisive witness for *the truth as it is in Jesus* ? and ought it not to compel every knee to bow before him, and every tongue to confess that Jesus Christ is Lord, to the glory of God the Father ?

Abstracted from all connection which the words of my text have with the particular period of history to which they refer, I have conceived that the verse itself hath a doctrine contained in it, by way of determining the grand question for God's sovereignty, which will equally suit at all times and all periods. We may, without violence to the sacred word, accept the expressions as forming a standing appeal both in the world of nature and of grace, to demonstrate the existence, power, and goodness of God. And from the testimonies which are every day occurring in confirmation thereof, find such standing proofs, as must forever put to the blush every attempt to rival God in the hearts of his people. *Bring forth the blind people that have eyes, and the deaf that have ears. Ye are my witnesses.*

In the further prosecution of the subject, and with reference to the more immediate occasion for which I stand up before you this day, what I propose, as the Lord shall be pleased to enable me, is, in the *first* place to shew you, that the Lord hath not left himself without witness, even in the common circumstances which arise

out of those events, in the world of nature and providence ; when, according to the language of the text, the blind people that have eyes, and the deaf that have ears, stand forth as the living testimonies to this great truth.

I shall then, in the *next* place, take up the subject in a more special and peculiar point of view, when from the world of nature, we go on to the world of grace ; and shew yet more strikingly, when the spiritual faculties of the soul are quickened into apprehension, the witnesses arising therefrom that the Lord he is God.

And when I have gone over both these branches of the discourse, I shall desire the congregation which hear me to make a personal application of the doctrine, how far each for himself feels an interest in it. And I hope in God, that in an assembly so numerous as the present, very many there are in whose minds the Holy Ghost is bearing witness with their spirits, in having quickened their spiritual apprehension to the knowledge of divine things, that they are the children of God. The Lord grant that it may be said of you, as Jesus did to his disciples, *Blessed are your eyes for they see, and your ears for they hear !*

Under my *first* particular, in shewing you that the Lord hath not left himself without witness in the common circumstances of life, I shall not think it necessary to run over a long

and extensive chain of evidences in proof of what is so generally known. All the objects we meet with in the works of nature and providence, more or less, loudly proclaim, as they pass us, the unquestionable truth for God: and (as one expresses it) "earth with her ten thousand tongues" is unceasingly filling the universe with his praise.

But it is not to those *passive* witnesses (if I may so call them) which arise out of the inanimate creation, that the appeal in the text is made. It is true, indeed, all nature is full to this point: *The heavens declare the glory of God, and the firmament sheweth his handy work.* But these are not the proper witnesses which the text before us is considering. The *active* witnesses which come forth from the intelligent part of God's creation, and more especially from those of our own nature, are those in whom the Lord hath peculiarly manifested some more visible and striking acts of the sovereignty of his power. And here every man is, or ought to be, God's witness. And indeed, not to be a voluntary witness for God, implies that a man is witness against himself; for such a conduct carries with it the most decided proof of practical atheism.

But even this doth not come up to the full sense of the doctrine of the text; for it is not the general idea of merely confessing the being of God; no, nor the cold and unfeeling assent

of the mind to his government in the universe; but it is a more special, a more peculiar, distinguishing and pointed claim, which the Lord makes to certain characters, when he saith, *Ye are my witnesses*. It is that appeal which the Lord is supposed to make, and which is indeed made by him to every individual, and upon every occasion, when at any time the Lord hath manifested, in a personal manner, some more immediate token of his love, in either of his works, in providence, or in grace.

And that man, be who he may, loses the sweetest part of every mercy, that doth not eye God in the mercy. He receives the blessing, but to his dim-sighted view of things the hand bestowing it is not seen. He sits down to a full feast, but never once enquires where is the bountiful master which furnisheth the table. He riseth from the bed of sickness, and health is again restored to him; but he hears nothing of that voice which saith, *I am the Lord that healeth thee**. Alas! what an irreparable loss doth such a one sustain, who thus lives in all the circumstances of life, as *without God in the world*! He witnesses nothing *for* God, amidst all the multiform mercies which surround him, and he finds nothing in his own heart witnessing *to* God his sense of the divine favour. Tell me, if you can, what hath this poor creature,

* Exod. xv. 26.

even if he were wallowing in riches, more in the enjoyment than the very brute that perisheth! Whereas, to his enlightened eye, who is accustomed to trace effects to their cause, and from the stream to explore the fountain, a double sweetness is found in every blessing. The mercy, be it what it may, is sweet; and the giver of it is sweet; and the enjoyment of it affords a relish of the purest kind, in the conscious assurance that it comes from the immediate appointment and gift of God, and is accompanied with his divine approbation.

Let us fancy this doctrine to be illustrated in the case of any of these poor children. Let it be supposed for argument's sake, that they are unconscious of any thing more in the recovery of their intellect than of the institution itself, under whose fostering care they receive this mercy. Let it be imagined that their apprehension is excited only to a general idea, that the blessing ariseth out of common causes, is the result only of natural means, the product but of human art, and they are led to discern nothing of God in the appointment. What a poor, defective, and incomplete service would you have rendered them! and what a limited, scanty enjoyment of their faculties would it be after all!

But now reverse those circumstances. Let it be told them, (and which is no impeachment

of the best of earthly designs, but, on the contrary, the highest commendation of any,) that in all you have done for them you have only acted as the instrument of God; that it was his wisdom which first projected the Asylum for the Deaf and Dumb; his mercy prompted you to the undertaking; and his blessing, through every stage of it, which hath carried it on, and crowned it with success. Let them be further led to contemplate a divine hand in the appointment, in the distinguishing tokens towards *them*, while numbers like themselves can derive no benefit from the institution. Fancy, I say, that these and the like images are duly impressed upon their minds, and that their apprehensions are fully awakened to the knowledge of them; and then conceive what a flood of rapture and joy will you have poured in upon them? Surely, every step they have been led in the progress and issue of so much mercy, both from God and man, will be devoutly acknowledged by them. They will bless the means; they will bless the end. You will be loved as the instrument, and God adored as the cause. And the appeal in the text, for the Lord's witnesses to come forward in testimony of his power, will be readily answered in the willingness of their own minds: and, like Israel upon another occasion, under such proofs of his mercy, they will be prompted to cry out,

The Lord he is the God; the Lord he is the God.*

But this doctrine will meet us with yet more convincing demonstrations of its truth, if we go on, as was proposed, under the *second* branch of our subject; when from the world of nature we enter upon the world of grace, and from a view of the opening of the spiritual faculties of the soul, manifest the sovereignty of God.

Now in order to have the clearer apprehension of the great work, which, by grace, is wrought upon the mind, when the eye of the understanding is enlightened, and the dumb in spirit is enabled to speak plainly, it will be necessary that we should previously attend to what the scriptures of God have said concerning the defect of those spiritual faculties by nature.

The holy word, in one uniform strain of the most decisive reasoning, declares to us, that in consequence of the original apostacy of man, we have lost that spiritual intellect in the knowledge of divine things, which our first father enjoyed when in a state of innocency. This was the death he died, according to the sentence of God in the day of his transgression; for as to the *natural* life we know that he lived many years after; but *spiritually*,

* 1 Kings, xviii. 39.

with respect to the knowledge and enjoyment of God, from the day of his fall he died.

And in this lifeless state, as to the apprehension of supernatural and divine things, all his children are born; and, unless quickened by the regenerating influence of the Holy Ghost, must remain for ever. We derive from our parents the principles only common to natural generation, such as the bodily senses and the faculty of reason, suited to the class of being we sustain in the scale of creation. The spiritual apprehension all the while being unconscious, unawakened, and not brought into action until renewed by the Spirit. And hence the Apostle saith, *the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned**. And hence also these bold and nervous similitudes by which the several sacred writers have described this state. It is called *blindness*, and *darkness*, and *the shadow of death*; men are said *to have eyes, and see not, and ears, and hear not, neither can they understand*. And the unawakened soul is said to be *uncircumcised in heart and ears; past feeling, and dead in trespasses and sins*. And as the contrast to these circumstances, in every instance where the soul is renewed and begotten again, it is called *a new creation*. The man is said *to be born again, and to be created anew in Christ Jesus*.

* 1 Cor. ii. 14.

From this view of things, we shall now be enabled to form a right apprehension of the evidences which are at any time brought forward in proof, whenever God, by the sovereignty of his power in the world of grace, as well as in the works of nature, summons the blind and deaf in heart, whose faculties the Lord hath renewed, to testify thereby that he is God.

And it is beautiful to remark, how all the senses are appealed to, in testimony of this doctrine. The renewed soul is said to have the *ear* opened, so that he *hears*, and knows the joyful sound, and walks in the light of God's countenance. The *eye* is said to *see* the King in his beauty, and to behold by faith the land that is very far off. Even the senses of *taste* and *smell*, and the *feelings* of the heart, are all occupied in the enjoyment of spiritual things, when once the mind, with the affections, are renewed. The Church declares for herself, that she *saf under the shadow of the Lord with great delight*, and his fruit was *sweet* to her *taste*: that, because of the *savour* of his good ointment, his name was as ointment poured forth. And we well know, that the promise of God to *take away the heart of stone, and to give an heart of flesh*, was with the express view, that those on whom the mercy was shewn might have a heart susceptible of divine impressions.

Let us, as in the former branch of dis-

course, illustrate the truth of this by example. Those children now before you, until your excellent Asylum received them into her bosom, had no use of their senses of hearing or speech. Suppose I were to call upon either of them, who, through your instrumentality, have happily recovered the use of their speech, and the lips that were born dumb, were to articulate plainly in your hearing; would not such an evidence carry conviction with it, that the senses of the body were recoverable, under the blessing of God, by the means adopted? And if in the world of nature such events can be produced; if, indeed, such events have been, and are now produced, shall it be thought a thing incredible in the world of grace, that God, the great Father of Spirits, should have access to the spirits he hath made, and give a new tone and energy to the spiritual faculties of his people; and especially, when we are taught in his Holy Word to expect those blessings from the many promises which he hath condescended to give us concerning them? If the Lord demands the blind and the deaf in nature to come forth as witnesses that he is God, must not the blind and deaf in spirit be supposed as yet more loudly called upon, to come forward as the witnesses both of his mercy and his power?

Perhaps it will tend very much to strengthen the argument, or at least it cannot fail to have

its proper effect upon your mind, if, before I enter upon what I proposed under the *third* part of my subject, in desiring you to make it *personal* in the application, I were to call upon one of the children of your bounty to give an evidence of God's mercy towards them :—

[*Here the Preacher called upon one of the children to repeat the Lord's Prayer, which, being done in a most affecting manner, he proceeded.*]

Gracious God ! what hast thou wrought ! Was there ever an evidence stronger than what you have now heard, of that sweet Scripture being fulfilled, *Out of the mouths of babes and sucklings thou hast perfected praise*?* And doth not our God call this very day, in this assembly, by such animated testimonies, in the words of the text, *Bring forth the blind people that have eyes, and the deaf that have ears ; ye are my witnesses ?*

I said, that when I had gone over both branches of my discourse, I should desire the congregation at large to make application of the doctrine in a personal way, and to see how far each for himself is interested in what hath been said.

And if, happily, the Lord hath wrought a work of grace, or manifested his mercy in any remarkable providence in the instance of any

that hear me, such will not need the smallest persuasion on my part to come forward as the witnesses of God. Your own feelings will constrain you to *speak the praises of Him, who hath called you out of darkness into his marvellous light.*

And what an endless subject is opened for you to enlarge upon in the relation of divine mercies, whose lives are but a series of mercies in all the departments of nature, providence, and grace ! Surely *goodness and mercy,* you may well say, (as one of old hath said,) hath followed you, gone before you, and surrounded you all the days of your life.

And doth God call upon the blind and deaf to come forward as his witnesses? Doth he appeal to his works, both in nature, in providence, and in grace, as so many testimonies that he is God? Doth he indeed speak, by the secret whispers of his love, in the numberless, nameless instances of his mercy? And must not every heart feel the powerful awakenings of that call, and answer to it, as the servants of God have done, and say, *Thou art indeed my God, and I will prepare thee an habitation ; my father's God, and I will exalt thee *.* *My mouth shall speak the praise of the Lord, and let all flesh bless his holy name for ever and ever †.*

* Exod. xv. 2.

† Psalm cxlv. 21.

It is high time for me to relieve your attention ; and indeed, after what hath been advanced, I have nothing more to offer.

On the subject of charity, in behalf of those whom I might be supposed to plead for, it would be a reproach to your feelings to conceive any one argument necessary. Let any man look at these children before you ; let him be told the great object intended from this Institution : let him reflect on the advantages proposed from it, in all the relative situations of life, as it concerns themselves, their friends, and the community to which they belong : let him compress within the subject the ultimate good ; not simply a charity to the body, but extending to the soul : not limited to the present life, but reaching to that which is to come : not simply as it concerns the giving existence to the exercise of their faculties here, but calling forth all the energies of the mind in devotion, for their full scope hereafter. What shall I say ? what can any man say, to heighten those considerations ? and especially with minds like yours, which are come here, I hope, with every prepossession to favour so noble a design.

I have ventured on the liberality of my hearers, upon many occasions beside the present, for different charities within this great city ; but never for one more interesting. In the professed object of the Asylum for the Deaf

and Dumb, every thing is included which hath reference to the life that now is, and of that which is to come.

I only add, therefore, may God himself dispose the minds of those that hear me, that, according to their respective abilities and circumstances, every one may contribute his portion to an institution which every one cannot but approve. And while the Lord is calling for *his* witnesses in the earth, among all the numberless objects of his mercy, both in the works of his providence and grace, may God be *your* witness this day, that you are the almoners of his bounty ; and that as all things come of him, of his own may you give him, to his glory, and his people's comfort in Jesus Christ. Amen.

FINIS.

